2: Thevet--147-149 (1555) 1878 Tupinamba
116, 264

They have no set time for eating, but they do it at any time when they develop an appetite; even at night after their first sleep they get up to eat and then they return to sleep. During meals they observe a praiseworthy silence.... They cook their food very well and eat it with poise.... They never eat their food before it is cool. They do something strange: when they eat, they never drink, regardless of whatever the time may be. On the contrary, when they drink, they do not eat, though they spend a full day drinking. When they have their drinking bouts they spend the whole day drinking without eating.

2: Thevet--150 (1555) 1878 Tupinamba
116, 264

Some of them eat reclining on their beds (hammocks) or sitting. The oldest man in a family will remain in his bed and the others serve him.

2: Thevet--302 (1555) 1878 Tupinamba
116, 264

They have a curious way of eating that flour, [AW: manioc flour] they do not bring it to their mouths with their fingers, but throw it in from the distance of a foot, at which they are very adroit. They laugh at the Christians who cannot do the same. The preparation of these roots is left to the women as it would be unbecoming for the men to take care of it.

4: Léry--I, 143 (1557) 1880 Tupinamba
116, 264

They eat the flour [AW: manioc flour] by taking it from an earthen vessel with four fingers and throwing it from a distance into their mouths, never wasting any.

4: Léry--I, 152-153 (1557) 1880 Tupínamba
116, 264

They wash their hands and their mouths, before and after meals, lest they remain clammy with flour.... When eating they observe complete silence.

C 263 319 /360 cont./

The Indians of Ibopeytí, although living in the neighborhood of the San Simon salt mine, consume it in the form of the big balls which I have just mentioned. Pulverized, it is a salt which reminds one of our table salt but coarser. The inhabitants of this village assured me that they used to find it near the Pilcomayo. That is very possible, for the rivers which flow in the region are very salty as their names indicate (Río Salado, Saladito, etc.). These rivers, which frequently overflow and often change their beds, must form here and there real salt marshes. The Chiriguano of Ivu and Macharetí collect the water from a salt spring, boil it, and by successive coolings obtain salt which they mold into balls (Campana, p. 89).

Fig. 28. Salt molded in a ball, ready to be consumed or exported. Prov.: Ibopeytí. (1/2 nat. size ±.)

C 263 The Chiriguano are parsimonious with their salt. I did not see them salt anything but dried beans; and when the latter are cooked in the pod, they are served that way without condiments, the same as corn or squash.

C 264 When a Chiriguano woman offers you a dish of beans or meat, she always puts some corn flour beside you. It is not easy to eat it according to the rules; the Indians take great pinches of it between their fingers and throw them into their mouths with marvelous dexterity. Upon seeing them so adroit, I thought of their ancestors from Brazil, the ancient Tupinamba and Guarani, who excited the hilarious admiration of the first navigators: "But however that may be, our Tououpinambaoults, men and women as well as children, being accustomed from childhood to eating it (manioc flour) completely dry instead of bread, are so used to and trained for that, that taking it with

T 175 264

T 175 264 /360 cont./ their four fingers from the earthen dish or other vessel in which they keep it, even though they throw it from rather far away, nevertheless they put it so accurately into their mouths that they do not drop a single bit. So that some of us Frenchmen, wishing to imitate them, thought we would eat it in that fashion, and not being at all trained for that like them, instead of throwing it in our mouths, we discharged it on our cheeks and floured our whole face; /361/ consequently unless those principally who wore beards would have wanted to be accoutered as players of farces, we were constrained to take it with spoons" (Léry, Vol. I, pp. 143-144).

T 262 252 264 This comparison permitted me to suppose that roasted corn flour has simply replaced the "farinha" of the Brazilians. As we know, the pulp of manioc tubers, after being carefully squeezed in the tipiti, or trough, was roasted on a terra-cotta slab and changed into dry flour, with which the Tupinamba accompanied all their meals. The Chiriguano think the same way about atši: they say that corn flour, in order to be eaten, must have an accompaniment, an intina. To my way of thinking, atši and muínti are two substitutes for manioc flour that the Chiriguano invented or adapted after emigrating into a land where bitter manioc was unknown. Neither the other tribes of the Chaco nor the Quichua eat corn in this form, and, to my knowledge at least, there is no doubt that the Chiriguano introduced these two dishes into the country, without counting a goodly number of the ones which have been enumerated.

C C C 262 [245] [197] The only fruits that the Chiriguano consume on a large scale are the prickly pear or tuna (Opuntia), which are seen in all their villages. They also plant some fig and orange trees when they are under mission influence. They are also great lovers of melons, of sandias (watermelons), and when they have eaten one of these which has pleased them particularly, they keep the seed. They love sugar cane with a passion. Sorghum is especially meant for the children, for whom these graminaceae are a veritable sweetmeat. They suck the juice, which is as sweet as that of sugar cane.